THE BLOODY QUAKER

OR

The *Gloceſter-ſhire* Murder diſcovered.

Being an exact and true Relation of a bloody Murder, committed by one *Farmer Reſtal* a Quaker of *Stoke* near *Tueksbury* in *Gloceſter-ſhire* who with his Son murdered the wife of one *Robert Hamond* to whom he was indebted the ſumme of Thirty pound, as alſo another young woman which had been married but four dayes before, and how the murder was diſcovered by the meanes of a Boy which over run them, likewiſe their arraignment at *Gloceſter* Aſſizes, their condemnation, with the Execution of the Son, the 7th of this preſent *July* and how the Father is at preſent repreived.

Exodus 21. *v.* 12.

He that ſmiteth a man, ſo that he dye, ſhall ſurely be put to death.

With Allowance.

London, Printed by *P. L.* 1668.

BLOODY QUAKER!

OR

The Gloucester-Shire Murder discovered.

THE

Bloody Quaker,

OR

The *Gloceſter-ſhire* Murder diſcovered.

WEll did the Apoſtle ſay that *Covetuouſnes was the root of all Evil*, there is ſcarce any vice whatſoever but hath covetuouſneſs for his ſource and original, it is covetuouſneſs which cauſeth the breach of almoſt all laws both Humane and Divine; men would not ſteal, did they not covet other mens goods. Trade men would not couzen and cheat, did they not covet to grow rich by unlawful practiſes, though moſt commonly what is bad gotten is as evily ſpent: it was covetuouſneſs which cauſed *Judas* to betray our Saviour, Subjects ſince to ſell their King, ſome for covetouſneſs have betraied their Maſters, others detected their deareſt Friends and relations

is that which causeth so many suits in law, so many dissentions and devisions among them which should be Brethren, it makes many to wear a mask of Religion, and to have God in their mouthes, and the Devil in their heart, nay to so great a height doth covetousness come that it reaches even to life it self, causing cruel and horrible Murthers to be committed as shall be instanced in a most sad and lamentable example lately committed in *Glocester-shire*, by one who carried a vizard of Religion, and seemingly served God, but really had the Devil to his Master.

This Miscreant of whom we thus write, was one *Farmer Restal* of *Stoke* near *Tuksbury* in *Glocester-shire*, a great follower of the sect called *Quakers*, a seeming Saint but real Devil, one that could *thee* and *thou* it with the best, turn up the white of the eye, and exclaime against the ungodlines of the times, when *Satan* had taken possession of his heart, and was no further religious then onely to serve his own wicked and covetous ends. I do not speak this against any that are zealous professors of the truth, I wish the number of them were more, who do worship God in the sincerity of their hearts; but only to shew you how that many people take upon them the vizor of Religion only for sinister ends, some that are poor to get maintenance by it, others under the colour thereof to rebel against their superiours, some that they may coosen with the less suspition, and others not to be afraid to act the highest villanies thereby, thinking the pretence thereof would carry them above the thoughts of being suspected for such persons.

This *Farmer Restal* was indebted to one *Robert Hammond* the sumn of thirty pounds, for which *Hammond* had his Bond and the time of payment being now expired, and he then in *Ireland*, and wanting money to go forwards with his busi-

ness

neſs, he ſends his wife over [illegible] *England* to get the ſame, thinking her preſence [illegible] more for the procurement thereof then if he [illegible] Letters, which many times miſcarry, and if receiv[illegible] oftentimes faile of what they are ſent for, as wanting that moveing force which a mans preſence may procure.

Over into *England* comes this innocent woman, little dreaming the date of her life was ſo near expiring, the poor woman was glad ſhe had eſcaped the dangers of the Sea, little miſtruſting a far greater danger attended her on land: and that an *Engliſh* mans heart ſhould be more bloody then an *Iriſh woolves*, who only ſeize to ſatisfie hunger, and not to kill whom they pretend to love. Being come to *Stoke* where this *Reſtal* lived, ſhe demands the money of him due to her Husband. *Reſtal* gives her very good words, pretends he is heartily glad to ſee her, and thou (ſayes he) ſhall not faile to have thy money, the woman being ſomething earneſt for the ſame, as deſirous to return quickly againe to her Husband, he bid her go to *Cheltnham*, a Town ſome three miles diſtant from *Stoke*, and to carry the Bond with her, where he would not faile to come unto her, and give her full ſatisfaction.

O damn'd hypocriſie! O deep diſſimulation! O that men ſhould be of ſuch a bloody mercileſs diſpoſition, as to ſeek the ruine of their fellow Creatures, man was born without any offenſive weapons, and yet none more cruel againſt thoſe of his own ſort then he, ſerpents bite not each other: Wolves will not kill Wolves, Bees ſting not but their Enemies, but man (far worſe herein then beaſts) for the lucre of a little gain will not fear to deface Gods Image in man, and to imbrue his hands in his brothers blood.

Now the devil begins to work, the Father and Son lay

their

their heads together, and as *Pharoah* said, *come let us work wisely* when he did the most foolishly of all, so they consult together, they have away to pay the bond without money, it is but killing the woman and taking it from her, they can do it privately and not be seen, never considering the all-seeing eye of God from whom nothing is hid, nor regarding that old but true saying, that *murder will be revealed, by whomsoever committed.*

Fraught thus with murderous intentions, having Bills in their hands away they hie to overtake the poor innocent woman, who to secure her Bond, had put it in her bosome next her skin, they having overtook her, demand it of her, she poor woman (little dreaming the price of her life lay thereon) denyes to give it them. The Devil who had gotten possession of their hearts,, prompts them to take no denyal, but to ad murther to their intentional theft, better not to begin at all then not to go thorowly on, thus when men are going down the road to Hel, they run amain, they made no more adoe but with the Bill cleft her head, so that the poor soul presently dyed, and now the two murderers think with *Jesabel* to *kill and take possession*, they question not now the having of the Bond, and think by this act their debt is fully and wholly satisfied.

But whiles they were searching for the Bond, they were affrighted with the fear of discovery by the appearance of a young woman, one that had been married but four dayes before, and now accidentally came by that way,, what shall they do now in this case: the Devil puts it into their hearts that they had no wayes but to proceed on in murder, as much danger of being hanged for one as two, they resolve she shall tell no tales of them, her mouth must be stopt by death, the woman perceives what they had done, fear, their inten-

inventions, and flees away so fast as she could, but alas her legs could not carry her away fast enough, she is overtaken and by those bloody inhumane villaines murdered also.

O monsters of Nature, more savage then Lions, Bears or Tygers, O viperous brood fleshed in wickedness, whose hearts are hardned, and consciences seared! O cruel hypocrysie that men who carry the vizards of Religion should so degenerate from all goodnes, that neither the love of God, nor fear of punishment can deterre from such barbarity! O who can think of ye without horrour, or speak of ye without detestation, you have purchased ye a lasting name by infamy, and without the greater repentance, everlasting torments in hell fire.

When they had thus murdered the two women, looking about they espyed a Boy who was also coming that way, whom when they saw they intended to have sent him on the same errand with the two former, for now their hands was in the shedding of blood was not a tertour to them; but providence disapointed them of their thoughts, the Boy perceived what they had done, and thought he also should be a guest at that bloody banquet, he therefore to prevent it betook him to his heels, and fear adding wings to his feet he out ran them, who pursued him hastily, being vexed that they had lost their prey, the Bird being thus escaped out of the hunters nets, the Townesmen are raised, the murderers are taken, and had before Justice, the matter was too manifest to be denyed, they are committed to Gaol, the whole Country being filled with wonder and admiration of so horrible a murder.

O that men professing Religion should dare to commit such horrid actions, had they not spilt the blood of those two helpless innocent women, with what face could this

Restall

Reſtal have taken away the Bond from *Hamonds* wife, knowing the money juſtly due unto her, had it not been a plain theft, may we not juſtly ſay *the Devil hath ſtolen ſuch mens conſciences away*, ! O how does theſe times outſtrip the former in wickedneſs, ſins of a ſcarlet dye, hardly to be paraſeld, nay even amongſt thoſe Nations whom we term barbarous.

At the aſſizes at *Glocester* they pleaded not guilty, when ſuddenly the young mans mouth (whoſe hands had been ſo deeply imbrued) now guſhed forth with blood, to the great aſtoniſhment of all the people, and to the horror and confuſion of that bloody murderer.

In breif they were both proved guilty, and therefore had juſtly the deſerved ſentence of condemnation pronounced againſt them, and in execution thereof, the young man was executed the 7 day of this inſtant moneth of *July*, the old man was for the preſent repreived.

I wiſh their ſentence and the young mans untimely end, may be a warning to all that are alive, to beware of covetouſneſs, which brings with it a chain of other ſins, and was no queſtion the original of theſe *Reſtals*, or rather *Raſcals* bloody acts, and let all people be warned to provide for their latter end, ſeeing though we riſe well and luſty in the morning, we know not by what accident the thred of our life may be cut off before night, and take this for a true maxime *that there is no man whatſoever that never ſo much deſpizeth his own life, but yet is maſter of another mans.*

FINIS.

F 213797